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but those who have followed the other road, to North and South America, to Australia and to other of the more distant parts of the world, must be counted in hundreds of thousands. The great majority of them started as retail traders on a small scale, but many took to wholesale trade and to the manufacture of textiles and other goods. The process of taking root was harder for them than for those who went to Egypt, since it involved learning new languages and acquiring new ways of life; but they have already been assimilated to a considerable extent, and the large Syrian colonies in the United States, Brazil and the Argentine, with smaller ones in other countries, have become prosperous, loyal and respected elements in the communities in which they are living. Most of them have given up all but a sentimental attachment to their country of origin, and there seems to be no obstacle to their ultimate complete assimilation, the more so since the flow of emigrants to the countries of the New World has greatly diminished during the last two decades. It has been partly diverted to British and French West Africa, much of the internal trade of which is now in Syrian hands.

The consequences of the emigration for Syria were both good and bad. They were bad in so far as it was the more talented and enterprising of the country's youth who went abroad, during the period of their greatest energy and often for ever. On the other hand, the level of prosperity was raised by the remittances which successful emigrants sent home to their relatives, and by the savings which they brought back with them. Also, they introduced new ideas, and, what was even more important, the example of a new and in many respects attractive way of life. These ideas, this example and the bare fact that Syrians were prosperous and happy in foreign lands, deeply influenced the attitude of Syria to the West. All this was especially true of Lebanon, since it supplied so large a proportion of the emigrants.

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Western influences also came by way of education. Students began to go abroad, to seek the new learning in the schools of Europe and America; and Western schools became ever more numerous in the Near East. The greater number of them were established and maintained by foreign missionary institutions. Jesuit and other Catholic schools had existed since the

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seventeenth century, but it was only in the eighteen-thirties that conditions arose in which their numbers and influence could increase; and it was during the same decade that American Protestant schools became important. During the second half of the century a new step was taken, with the creation in 1866 of the institution which subsequently became the American University of Beirut; nine years later, in 1875, the Jesuit college which was later to become the Université de S. Joseph, was transferred to Beirut from Ghazir, where it had been established in 1843. Towards the end of the century Russian, German and other religious schools were established, the French Mission Laïque began its work, and the Ottoman Government itself started to create schools and colleges on Western lines.

The spread of Western education, the growth of commercial relations with Western countries and other factors brought into existence a class of people who knew French, English and other European languages, often as well as and sometimes better than their native Arabic. Knowledge of these languages gave them the key to a whole new world of ideas and images.

The spread of Western ideas, the rediscovery and publication of the Arab classics by Western orientalists, the introduction of the printing-press and the establishment of newspapers and periodicals led to a revival of Arabic literature. At the beginning of the nineteenth century the creative use of the classical Arabic language had almost entirely ceased. The old authors were scarcely read; such poetry and prose as were produced were imitations of archaic models; except for religious schools, which mainly confined themselves to the memorization of the Quran, no sort of literary education existed. But gradually what had been dead came to life again. Around the mission-schools in Beirut gathered a group of Syrian writers, most of them Christians, who set themselves to evolve a modern Arabic idiom and style suitable for the expression of Western ideas, and to use the instrument thus created to familiarize the Arabs with the civilization of Europe and to render them conscious of their own problems. At the same time another group was being created in Cairo by means of the schools, educational missions and translations initiated or encouraged by Muhammad Ali and his successors; similar to the Beirut group in many ways, it differed from it by a greater concern with the

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some recognized 'foreign protection' as a gift too dangerous to be accepted.

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Sympathy for France depended not only upon her special links with certain elements in the population, but also upon the hold of French culture over the educated classes. Most educated people of whatever religion speak French; many know it as well as they know Arabic, and there are some, mainly among the Catholics, for whom it has replaced Arabic as their native language. French books are widely read, French social customs copied, and there are many who have travelled or studied in France and have a profound affection for the country, its people and its way of life.

It is the Catholic missions, working through schools and other institutions, which have played the largest part in winning Syria and Lebanon for French civilization. The mission-schools and colleges and the Université de S. Joseph in Beirut have always concentrated on imparting to their students a mastery of the French language, even if that should involve neglect of the teaching of Arabic. The majority of those who possess any understanding of European culture have been trained by the Jesuits, the Franciscans or other missionaries; and so long as the Catholic schools continue to provide the best intellectual education which the country can offer, there is no need to fear for the position of French culture. The social work carried out by the missions must also be mentioned; they have borne on their shoulders a great part of the work of alleviating social conditions, and have deserved the gratitude of those who care for social justice. Thus all French Governments, clerical or anti-clerical, regarded it as essential to maintain for the missions their right of unrestricted activity.

Long before the beginning of the French occupation, the Governments of France, seeing more clearly than some others the political significance of cultural ties, set themselves to preserve and extend the predominance of French civilization. The institution of the Mandate gave greater freedom for their efforts. In some ways the position of French culture was improved in the years between the two wars. French was one of the official languages and knowledge of it was an indispensable qualification for holding most of the higher

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In summary, it may be said that, while there are some good private schools, the general impression left on the visitor is one of precarious finance leading to makeshift arrangements, such as poor accommodations, small rooms, crowded classes, and, often, poorly qualified teachers. On the other hand, they make a more determined effort to keep in touch with the parents than do the public schools and are more careful about the teaching of languages. There is little, if any, original or creative planning being done in the private schools with regard to curriculum, methods, or organization. If they are not following the government curriculum, they are usually imitating one or the other of the foreign-school systems in the country, generally either the French or the American schools.

## *Foreign Schools*

Foreign schools in Syria belong to five different nationalities: French, American, British, Danish, and Greek, named in the order of their numerical importance. Greek and Danish schools could not be visited by the Commission, the latter lying in eastern Syria outside of the Commission's itinerary. French schools were entirely closed during the whole year of 1945–46 and could not, therefore, be visited. The visits of the Commission were confined to 5 American schools in Damascus, Aleppo, and Latakia, and to a British school at Idlib, which lies between Aleppo and Latakia.

One originally French school, the Lazarist school for boys in Damascus, was visited. It is one of the oldest, if not the oldest existing school in that city. The Lazarist mission had been founded in Damascus in 1755, and the school had followed about two decades later. After a very long service of a century and a half, it had become part of the Catholic community of Damascus. When the Franco-Syrian crisis of 1945 took place, therefore, it had been registered as a native school and allowed to remain open. (A separate school for girls was also open, which included boys in the first grade.) The school, however, was running on a reduced scale, as it had opened late and many students had gone elsewhere. The morale seemed to be low, and there was an atmosphere of uncertainty about future developments.

The school consisted of five primary and four secondary grades. It had fourteen teachers, of whom eight were brothers. This is rather typical of French missionary schools in Syria and Lebanon run by the various Catholic orders of monks. In this way cost is reduced to a minimum. Teaching was being conducted in Arabic, except in science and mathematics in the upper classes, which were taught in French. The teaching of French started from

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year—after many likely students had registered elsewhere. The school had a staff of four full-time and two part-time teachers and a registration of 33 full-time day students in the first two classes. In addition, there were the two special English classes, one of which was for adults. It is hoped that this school will eventually develop into a junior college, drawing away from the University at Beirut some of the pressure of student applications. Teaching is conducted in English, and the program is the same as that of the preparatory school of the University in Beirut.

The two American schools, one for boys and one for girls, in Latakia are maintained by the Reformed Presbyterian Mission of North America and are under one administration. They were founded in 1860 and occupy buildings belonging to the Mission erected in the late eighties. The boys school had an elementary section of six grades enrolling 332 boys and a secondary section with four grades enrolling 74 students. The eleventh grade, which is the highest grade, was missing in 1945–46. The school had twelve teachers, of whom two were American. The government contributes two teachers but no financial aid. The girls school had a kindergarten with 121 boys and girls, and a school ordinarily of eleven grades of which only eight existed during 1945–46, enrolling 313 girls. Girls finishing the eighth grade may continue in the boys school. Three girls were doing so. The girls school had twelve teachers, of whom one was American. Fees ranged from £S36 to £S180 a year. Boarding fees were £S500. There were 24 boarders in the boys school, but none in the girls school.

The program is a modified American program of the college-preparatory type. English is begun in the fourth grade, and French in the third grade. All teaching is in Arabic in the first six grades and is changed to English at the beginning of the seventh grade. General and European history is taught. The schools have always prepared students for the government primary-school certificate examination. At one time they also prepared for the *brevet*, but this has been discontinued. The two schools aim to prepare students for Aleppo College and the American University of Beirut. The latter accepts their students upon examination. The schools have no laboratory. The boys school has a small library. A chapel service is held once a week. The student body is drawn from many of the religions and sects in Syria. Greek Orthodox students were the largest group (139), followed by Protestants (54), Muslims, Alawites, Maronites, Greek Catholics, Druzes, and Isma'iliyas.

The American High School for Girls in Aleppo is the combination of a Congregational Mission school at Marash, Turkey, before the First World War, and another Presbyterian school at Aleppo. Its educational policies